

A  
CHRISTIAN LITURGY,

O R,

Form of Divine WORSHIP,

Composed chiefly out of the Devotional  
Parts of Scripture, and the Ancient Liturgies  
of the CHRISTIAN CHURCH.

To which is prefixed,

An Address to the Authors of the *Free and  
Candid Disquisitions.*

Wherein

Several Improproprieties in our present Liturgy are  
pointed out, which those Gentlemen have not taken  
any Notice of, and which are sufficient to justify  
an Attempt towards a new and better Form for  
CHRISTIAN WORSHIP.

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The Second Edition, with some Alterations and Additions.

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To the Authors of the *Free and Candid*  
*Disquisitions.*

GENTLEMEN,

**Y**OUR Remarks upon the Translation of our *Bible*, our present Liturgy and Ecclesiastical Establishment are so very Just, and withal so very Modest and Candid, that it is surprising an Attempt to reform and amend our publick Offices of Religion, so as to render them a more reasonable Service should be censured and cavilled at; but so it is, the Bigots and Crafts-Men have always been the Opposers of Reformation, from *Demetrius* of *Ephesus*, down to the Opposers of the *Free and Candid Disquisitions*.

By Bigots, I mean those Men (if they deserve the Name of Men,) who receive the Modes of Religion handed down to them implicitly, and are so far from examining into the Grounds and Reasons of them, that they think it a Presumption in any Man to dispute the least matter or thing enjoined by what they call the Wisdom of the Church.

By Crafts-Men, I mean those who oppose a Reformation upon worldly Motives, and for base and sordid Ends.

But as it is not my design in this Place to expose the Weakness and Folly of the one, or the

## iv      The P R E F A C E.

Wickedness of the other, or to enter into any formal Defence of the *Free and Candid Disquisitions*, which stand in no need of it. I shall only beg leave to recapitulate some of those Observations upon our present Liturgy, which I formerly published, and to add to them a new List of Exceptions, in both which there are some things not taken Notice of in the *Free and Candid Disquisitions*, which seem to me to deserve Consideration as much as any of those which are therein inserted.

Being very much dissatisfied with that mean and spiritless Form of Prayer, which was appointed by Authority to be read in all Churches and Chappels on *Wednesday* the 20th of *February*, 1740, the Day set apart for a General-Fast : I immediately published another Form of Humiliation and Prayer to be used on that solemn Occasion, which met with such a General Approbation, as encouraged me soon after to publish a Form of Divine Worship, which I called *A Christian Liturgy*, and as an Apology for so doing, in the Preface to that Edition; I pointed out such Defects and Improprieties in our established Liturgy, as in my Apprehension were sufficient to justify an Attempt towards a new and less exceptionable Form of Divine Worship : and I ventured so far as to say, that notwithstanding the high Encomiums, which some weak, tho' pious Men had bestowed upon the Beauty and Order of our Common-Prayer, it seemed to me to be destitute of both, unless a frequent Repetition of the same Forms,  
and

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and the offering up our Requests for the same Things, several times in the same Service is to pass for Beauty, and a confused Mixture of the different parts of Divine Worship is to pass for Order; but as the Form or Method of a Liturgy is of less Importance than the Matter of it: I only observed under this Head, that the Liturgy of the Church of *England*, after some loose and incoherent Sentences of Scripture, begins with Confession, contrary to all the Ancient Liturgies of the Christian Church, which constantly and uniformly begin with Adoration or Invocation, and Praise, of which I produced several Examples, and indeed this Method of Devotion seems to be the best and fittest in the Reason and Nature of Things; for when we have been offering up our Adorations and Praises unto the Majesty of Heaven and Earth, and have been celebrating the Glories of his Nature, and the Riches of his Grace, it may reasonably be supposed that our Minds will be better disposed to an humble and penitent Confession of our Sins and Transgressions before him, then they would have been, if there had been no such previous Preparation.

In my Observations upon the Hymns of Praise appointed for our publick Worship, I confined myself to those taken out of the Old and New Testament, which are the whole Book of Psalms, which is to be read over once a Month, (with the Tautological Repetition of the *Gloria Patri* at the End of each.) The Songs of *Zecharias*, the *Virgin Mary*, and good Old *Simeon*. As to  
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the Psalms, I acknowledged that they were a noble Treasury of Devotion, and afforded rich Materials for Hymns of Praise, but as they were frequently intermixed with the personal Affairs of the Author, or the peculiar Concerns of the *Jewish* Church and Nation, and sometimes with Denunciations of Divine Judgements against the Enemies of both, they were not in my Opinion fit to be offered up unto God in that promiscuous manner in Christian Congregations, for there is a wide difference between reading the Psalms or any other of the Old Testament Songs, as the Compositions of pious Men in former Ages, and making them parts of our immediate Devotions, and presenting them to God, as our own: This matter I thought, could not be better illustrated than by the 95th Psalm, which is one of the stated Hymns in the Church of *England* Liturgy, and would be a very good one, if we were to leave off at those Words in the 7th Verse, *For we are the People of his Pasture, and the Sheep of his Hand,* but when we proceed and say, *That our Fathers tempted God in the Wilderness; and that he was grieved with them Forty Years, &c.* We say that which is neither proper, nor indeed true in the Mouths of Gentile Christians.

As to the Songs taken out of the New Testament, I observed, that they were of such a singular Nature, and related to such particular Events, as rendred them unfit for general Forms of Devotion; and therefore tho' they might very profitably be read like other Scriptures, when  
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connected with the History to which they belong, they could not, I thought with any manner of Propriety be made parts of our publick Worship; with what Truth can any Man stand up in a Christian Assembly, and say, *My Soul doth magnify the Lord, and my Spirit rejoiceth in God my Saviour, who hath regarded the low Estate of his Hand-Maid; for behold from henceforth all Generations shall call me Blessed, &c.* or with what Sincerity does any one in the Congregation put up that Petition of good Old Simeon. *Lord now let thy Servant depart in Peace, for mine Eyes have seen thy Salvation,* I am perswaded there is not one who offers up this Request that desires it to be answered; and therefore as the Psalms are frequently intermixed with Things foreign to Christian Worship; and as the New Testament Hymns never were, nor ever can be proper in the Mouths of any other Persons than those who spoke them; would it not be better if they were only read in their turns like other Scriptures? and that some pious and able Men were employed in composing Hymns of Thanksgiving and Praise out of the Devotional Parts of the sacred Writings, and the original Liturgies to be used in our Churches instead of them.

I also observed, what a shame and a reproach it was to our National Church, that the Ballads of *Sternhold* and *Hopkins*, should make part of its Devotions, when there was extant some metrical Versions of the Psalms, which were so much better, for which I thought it deserved

to

to be reprehended in the same Satyrical Manner, as the Prophet *Malachi* did the *Jews*, when they offered up the Blind and the Lame in Sacrifice; *offer it now unto your Governors and see if they will be pleased with you, and accept your Persons.*

But as the Prose Psalms, by reason of those Intermixtures with Things foreign to Christian Worship, (which have already been mentioned,) are by no means proper to be offered up unto God, in that promiscuous Manner they now are, they must be equally unfit, and improper in a metrical Translation; and therefore I wished that some Men of Genius and Leisure would employ some part of their Time in composing Hymns for Christian Worship out of the Devotional Parts of Scripture, not by taking whole Psalms in the lump, but by joining Things of a similar Nature in the Psalms, or other Parts of Scripture together: If this should be attempted, I promise, if it please God to spare my Life, to furnish at least 50 or 60, some of them Originals, and others altered, so as to fit them for Christian Worship.

In my Observations upon the Prayers in our established Liturgy, I took Notice of the following things, which seemed to me to be justly exceptionable.

*First*, The frequent Repetition of our Lord's Prayer in the same Service, which I apprehended came too near that Battology, which our blessed Lord condemned at the very Time when he delivered this Divine Form to his Disciples, that  
our



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our Lord's-Prayer should constantly be made part of our publick Devotions I readily allow, but when it is repeated over and over in the same Service, it looks *as if we thought we should be heard for our much speaking.*

*Secondly,* Another thing I disliked, was the turning all the Ten Commandments into Prayers: A Disposition of Mind to observe the Moral Precepts contained in the Commandments, was a thing very fit and proper to be desired of God, and is accordingly made the Subject of a Prayer in the Christian Liturgy, but to repeat the Fourth Commandment, which requires the Seventh Day to be kept Holy, and no manner of Work to be done thereon, and then to call upon God, *To have Mercy upon us, and incline our Hearts to keep this Law*; when at the same time, we have no Intention to keep the Seventh Day holier than any other Day, or to abstain either from our Labours or Diversions thereon; but on the contrary, pretend that Christians are under no Obligations to observe it as a Day of Holy Rest: What is this but a downright mocking of God?

*Thirdly,* What I further observed upon our publick Prayers was, that besides the obsolete Words, and uncouth Expressions in some of them, there were others strongly tinctured with the Doctrines of the Times in which they were composed, which are now so generally exploded as not to be believed by one in an hundred of those who use them; and that the Doxologies with which they conclude are most of them unscriptural;

tural; and therefore it is highly fit that some less exceptionable Prayers should be provided for publick Worship.

I have but one Observation more to offer from the former Preface, and that it is upon the use of Creeds in our publick Worship, which I then thought, and do now think to be both unnecessary and improper; that it is unnecessary is plain, because the very Act of Worship is as much an Evidence of our Faith in that God we are worshipping, as the Repetition of any Creed can be: And tho' Creeds may very properly be inserted in Catechisms, or Forms of Baptism for Adult Persons, yet as they have nothing of the Nature of Prayer or Praise in their Composition, they cannot, I think, with any manner of Propriety be made part of our stated Devotions, especially that unintelligible one, commonly called the *Athanasian* Creed, which hath such a damnatory Clause, both at the beginning and end of it, as is shocking to repeat; besides the use of Creeds in publick Worship, is apt to lead the common People into a Notion that they are Prayers, and to use them as such at other Times; and it is further to be observed, that there is not one Instance of a Creed in any of the Antient Liturgies.

To the foregoing Observations I have now to add as follows,

*First*, Upon the Prayers in our established Liturgy, in which I include the Collects and Litany, I have further to observe, That in some of them there is not the least Correspondence

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pondence between the Title and the Prayer; and in others, the Prefaces and the Petitions have no manner of Respect or Relation to one another: To give an Instance or two out of many.

The Title of the second Collect in the Morning Service is for Peace, but in the Collect it self, there is not any thing like a Petition for Peace, but rather for Success in War, *That we may be defended against the Assaults of our Enemies, so as not to fear their Power*, the Preface to these Petitions, viz. *In the Knowledge of whom standeth our Eternal Life, and whose Service is perfect Freedom, have no more Respect to Peace than to any other Thing.*

In the Collect for the Epiphany, *O God who by the leading of a Star, didst manifest thy only begotten Son to the Gentiles*, is the Preface to this strange Petition, *grant that we which know thee now by Faith, may after this Life have the Fruition of thy Glorious Godhead.*

Secondly, My next Observation is upon that Maledictory Form, called a Commination, which begins with a string of Curses, which the People are to say *Amen* to; a Form so contrary to the Spirit of the Christian Religion, which teaches us to Bless and Curse not, that I think the reading of it once a Year is once too much.

In the Preface to this cursing Form, we are told that it is only to serve until that godly Discipline, which was exercised in the Primitive Church is restored; which it is said the Church of *England* earnestly wishes for. If by the Discipline so much desired, be meant



the Discipline appointed by Jesus Christ, and his Apostles, which was only a Power to exclude unworthy Members from Church Communion, it is but to repeal those ungodly Laws, which require the Sacrament of the Lord's-Supper to be taken according to the Rites of the Church of *England*, as a necessary Qualification for a Civil or a Military Employment, and the true Christian Discipline may be easily restored, and conscientious Ministers may again be empowered to exclude such as walk disorderly, and to refuse this Solemn Ordinance to Infidels and Debauchees, which they cannot now do, without subjecting themselves to an Action at Law for Damages sustained by such Refusal; till this is done, the Church may renew her Wishes for the Restoration of Discipline from Year to Year, but no Body will believe her to be in earnest: But as I have more fully expressed my Mind upon this horrid Profanation on another Occasion, I shall wave it here.

If by the godly Discipline in the Primitive Church, be meant a Power to punish Offenders, either in their Persons or Purse, as seems to be intimated by the Preface; I hope no such Discipline will ever be restored, nor the Church be ever vested with any such Power. That Corporal Punishments, Fines or Imprisonments can any Way promote the Salvation of Mens Souls, or Fire and Faggot enlighten their Minds, is beyond my Comprehension.

*Thirdly*, As it would take up too much time to enumerate the Faults in the several Offices in our Liturgy, I shall only in General observe,  
That

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That the Communion Office is in very great Disorder, the Exhortation or Invitation being in the Middle of the Service.

In the Forms for Baptism, there are very great Improproprieties, and in some Places they are not Sense.

The Catechism is a very mean one, and contains some Things which are not true.

In the Office for Confirmation, it is surprizing that the first Prayer can be offered up unto God, by any Protestant Bishop ; Is it meet to be said unto God, of that great Number of Boys and Girls who flock to Confirmation, or as it is called in the Country to be bishoped ; *That he hath vouchsafed to regenerate them by Water and the Holy Ghost, and hath given them Forgiveness of all their Sins ;* Is this right ? In the Forms for Matrimony, Visitation of the Sick, Burial of the Dead, and Churching of Women ? There are sundry Defects and Improproprieties, which call aloud for Reformation.

But that which swells the Book, and oftentimes draws out the Morning Service to an immoderate length, is the Offices for Saints Days and Holy Days, which have no Foundation either in Scripture or Reason. If those good Men who have Days and Offices set apart for them, had apprehended any such Thing in their Life-times, they would have as earnestly declared their Abhorrence of them, as *Paul* and *Barnabas* did of the Sacrifice, which the Priest of *Jupiter* would have offered to them at *Lystra*.

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What have such Remains of *Popish* Superstition to do in a Protestant Liturgy; there is not indeed in our Offices for Saints Days any direct Petition to the Saint whose Day it is, nor any *Ora pro nobis*, but the Merits or good Deeds of the Saint, and sometimes his Occupation or Profession is in the Introduction made the Foundation of the Petitions in the Collect for the Day, as in the Collect for Saint *Mathew's* Day, his being called from the Receipt of Custom, is made the Ground or Reason of a Petition, *for Grace to forsake all covetous Desires, and inordinate Love of Riches*: Which Petition would have been full as proper if no Notice had been taken of the Publican, but then we should not have known that this was St. *Mathews* Day.

That Offices for Saints Days, and other Holy Days were continued in our *English* Liturgy by the first Compilers of it, is not so much to be wondered at, considering they were but just emerging out of *Popish* Darknèss; and that several of those appointed to compile it, were *Papists* in their Hearts, such as *Day*, Bishop of *Chichester*, *Thirlby*, Bishop of *Ely*, and *Robertson*, Dean of *Durham*; especially *Day*, who while he sat as a Commissioner, vehemently opposed the Alteration of the Old Service Book, and when the New One was formed, refused to sign it, and protested against its being established by Parliament; for which at the Accession of *Queen Mary*, he had the Honour to preach the Coronation Sermon: And was also



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also appointed to preach King *Edward's* Funeral Sermon, wherein he excused the King by reason of his Infancy ; but with all Virulence endeavoured to incense the Common People against the Reformed Bishops, as having seduced and misled the young King : To this Opposition of the *Popish* Party, and the unwillingness of the People to part with their Saints Days and Holy Days, we owe our Half Reformation. But when the Protestant Religion was fully established, and our Liturgy was revised, as it was several Times, by such as I suppose were really Protestants, that such superstitious Offices, as those for the *Circumcision of Christ, the Epiphany, or the Manifestation of Christ to the Gentiles, the Annunciation and Purification of the Virgin Mary, for Saint Stephens Day, and for all the Apostles Days, for Innocents Day, for St. Michael and all Angels, and for all Saints in the lump.*

I say, that such superstitious Offices as these, should after all our Revisals, be still retained in our publick Worship, is an Argument that our Revisers were either very Ignorant of that divine and rational Worship, which was offered up unto God, thro' Jesus Christ, in the first and purest Ages of Christianity, or very indifferent about the Revival of it.

I call the Offices for Saints Days and Holy Days Superstitious, or mistaken Devotions, because they have no Foundation, either in Natural or Revealed Religion, nor any Place in the most Ancient Liturgies of the Christian Church.

Here

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Here, *Gentlemen*, give me leave to express my Surprize, that in the *Free and Candid Disquisitions*, no Remarks are made upon these Offices, which seem to me, to be some of the most exceptionable parts of our Liturgy. I am perswaded, that Men of your good Sense cannot but wish for the Dismission of such groundless and unwarrantable Forms of Devotion, which were first invented by that Antichristian Church, which pays undue Honour to the dead Saints, and at the same Time Murders the living.

It is a just Exception to these Forms that they are too apt to raise in the Minds of the Common People too high a Veneration for the Saints and Angels, to whom they are dedicated, and to lead the Ignorant, and Unwary into a Notion, that they are either Tutelary Beings, or a Sort of Mediators, to the dishonour of Jesus Christ, the only Mediator between God and Man.

These, together with some other Things improperly retained in our Liturgy, such as the *Benedictus*, the *Magnificat*, and the *Nunc Dimittis*, are among other Arguments made use of by the Emissaries of *Rome*, in seducing the Common People; there is say they, but very little Difference between our Mass and your Liturgy, and therefore as Schism is a damnable Sin, the best and safest Way is to return into the Bosom of the Mother Church, and not to hazard your Souls for a Trifle; that these are some of the Arguments they make use of, I am well assured; and therefore as the Offices for Saints Days, and Holy Days, are manifestly Superfluous, and have a

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## xvii The PREFACE.

tendency to mislead the Common People, and are made use of by the Emissaries of *Rome*, to seduce the Ignorant and Unwary; and as the Abolition of them, would set us at a greater distance from that Idolatrous and Antichristian Church, I heartily wish, and I hope all good Protestants will join with me herein, that they may all be included in an *Index Expurgatorius*, and fairly dismissed our Publick Service, and if our State Holidays are dismissed with them, I see no harm in it.

I shall at present only take Notice of one Thing more, and that is, the Morning and Evening Service in our Liturgy, is for the most part Word for Word the same; which argues great barrenness of Invention, both in the first Compilers, and in the subsequent Revisers of it: The Mind of Man is so framed, that it requires Variety even in its Devotions, and grows palled and tired with the Repetition of the same Forms in so short a space of Time, as between the Morning and Evening Service; this is likewise made an excuse for not going to Church in the Afternoon, to hear and repeat the same Things over again; and therefore I hope, if ever a Reform of our Liturgy should be attempted, this Remark will be remembered. It is for this Reason, among many others, that I now republish the *Christian Liturgy*, which contains an entire Morning and Evening Service different from each other.

To the following Liturgy, I intended to have added some Occasional Prayers, Forms for both Sacraments, for the Churching of Women, Visitation of the Sick, and Burial of the Dead. Two

Catechisms



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Catechisms, one for young Children, the other for those of riper Years ; and also an Office for Malefactors, and one for Hospitals, but the necessary Avocations of a large Family hath hitherto prevented me.

I have now, *Gentlemen*, only to assure you, that I heartily wish you all imaginable Success in your laudable Endeavours to reform and amend our publick Worship, so as to render it more worthy of God, and more fit for Men ; that you will be seconded herein by the Convocation or Parliament I am not sanguine enough to expect ; the Goods of the Church, and the Good of the Church very often interfere: The Possessors of rich Livings, Pluralists, and Nonresidentiaries are seldom Friends to Reformation, and as to the Parliament, I am perswaded that the best Service they could do to Religion, would be to repeal those Laws, which have done so much Mischief to it, such as the Act of *Uniformity*, and the *Corporation and Test Acts*. For my part, I freely own, that I am against the establishing any Modes or Forms of Divine Worship by any human Laws ; and tho' I think the present Liturgy a very faulty one, I am not for having it abolished by any Law, for that purpose all I would desire is, that the Act of *Uniformity* may be repealed, and then if any New Liturgy or Liturgies should be compiled, that every Minister may be at Liberty to use the Old or New, as should be thought most for Edification ; this is a Liberty which was allowed in the darkest Times of Popery, when almost every Diocess had a different Service Book, till that of *Sarum*

prevailed above the rest; and if the same Liberty was now allowed, the most devout and rational Form of Divine Worship would soon prevail, and our Publick Devotions become a Praise and a Glory in the Earth.

I am far from thinking *Uniformity* to be a Blessing, or that it is of any Benefit to Religion; but on the contrary, I am fully perswaded that the establishing of it in this Kingdom hath been a great Obstruction to a more perfect Reformation; and I will venture to add, that wherever an Uniformity in Religious Worship is established by human Laws, it will be a means of perpetuating Ignorance, and of obstructing the Investigation of Divine Truths: I am therefore for having all Christians left to that Liberty, wherewith Christ hath made them free, and which no Man, nor any Body of Men can by any rightful Power or Authority deprive them of.

You are highly to be commended, *Gentlemen*, for your Remonstrances relating to the Ecclesiastical Establishment, and Forms of Worship in our National Church, and may now enjoy the Pleasure and Satisfaction arising from a consciousness of having done your Duty; but in Case your Remonstrances are disregarded, there then arises another Duty, which I think you cannot be excused from, and that is, to prepare a devout and rational Form of Divine Worship, and if our National Church will not permit the use of it, to Form such a Christian Congregation as will gladly join in it. It is our indispensable Duty to Worship God, in the best manner we can, and

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## xx The PREFACE.

it will be no excuse for us another Day, that we complied with Absurd and Irrational Forms of Devotion, because they were enjoined by the Established Church ; in such Case the Church which after Admonition refuses to reform and amend what is amiss either in its Forms of Prayer or Praise, is to be treated like a refractory Member, and seperated from. I know that Schism is a Bug-bear made use of by Church Crafts-Men, to frighten Men from their Duty, and into a Compliance with their unwarrantable Impositions. But I need not observe to you, *Gentlemen*, that when Forms of Worship, which have no Foundation either in Scripture or Reason are enjoined by any Church, Separation is so far from being a Sin, that it becomes our indispensible Duty : And therefore give me leave to remind you of that awful Denunciation of Divine Displeasure against the corrupt Worshippers of God among the *Jews*, by the Prophet *Malacki*, *Cursed be the Deceiver who bath a Male in his Flock, and Voweth and Sacrifieth unto the Lord a corrupt thing, for I am a great King, saith the Lord of Hosts, and my Name is dreadful.* Let us therefore as we would avoid this *Anathema*, make it our Endeavour to Worship the most high God, in the best and most sublime Manner we possibly can, and if by so doing we are excluded from being Members of our National Church, of this we may be assured, and in this we may rejoice, that we shall be esteemed by our blessed Lord and Master, as Members of that *General Assembly, and Church of the first born, whose Names are written in Heaven.*





A

## CHRISTIAN LITURGY,

*Let the Minister begin the Morning Service  
with the following Exhortation, the Con-  
gregation rising up.*

**D**EARLY Beloved, we are now assembled in the Name of Christ, to offer up our Adorations and Praises unto the most High God, the Almighty Creator, and the supreme Lord and Governor of the Universe, to celebrate the glorious Perfections of his Nature, and to praise him according to his excellent Greatness, to magnify him for all his wonderful Works, and above all, for his great Goodness and loving Kindness to the Children of Men; let us therefore call upon our Souls, and all that is within us, to laud and bless his holy Name.

A

*Then*

A

## Morning Service.

*Then let every one present say,*

Bless the Lord, O my Soul! and all  
that is within me bless his holy Name.

*Then let the following Hymn, for celebrating  
the Divine Perfections, be alternately  
recited by Minister and People.*

The Adorations  
and Praises of An-  
gels and Men are  
due to the most high  
God, who only is

*Minister.*

Great art thou, O Lord, and greatly  
to be praised, and to be had in Reve-  
rence by all them that draw nigh unto  
thee.

*People.*

Thou art a great God, and a great  
King above all Gods.

*Minister.*

Angels and Authorities, Thrones and  
Dominions, Principalities and Powers,  
Seraphim and Cherubim, thine everlast-  
ing Armies, are continually praising thee,  
saying, Holy, holy, holy Lord God Al-  
mighty, who art, and wast, and art to  
come, Heaven and Earth is full of thy  
Glory.

*People.*

With Angels, and all the Glorious  
Company of Heaven, we thy Creatures  
on Earth, praise thee.

*Minister.*

## Morning Service.

3

*Minister.*

We magnify thee, the high and lofty  
One, who inhabitest Eternity.

*People.*

Eternal,

Thy Throne, O God, is for ever and  
ever, thou art from Everlasting.

*Minister.*

Thou coverest thyself with Light, as  
with a Garment, and art surrounded with  
inaccessible Splendor and Glory.

*People.*

Invisible,

We worship thee, the invisible God,  
whom no Man hath seen, nor can see.

*Minister.*

Of old thou hast laid the Foundations  
of the Earth, and the Heavens are the  
Works of thy Hands : They shall perish,  
but thou shalt endure ; as a Vesture shalt  
thou change them, and they shall be  
changed, but thou art the same, and of  
thy Years there shall be no End.

*People.*

and incor-  
ruptible.

Thou art God, and changeest not ;  
thy Counsel standeth for ever, and the  
Thoughts of thy Heart unto all Gene-  
rations.

A 2

*Minister.*



*Morning Service.**Minister.*

Whither can we go from thy Spirit,  
or whither can we fly from thy Presence,  
if we ascend up into Heaven, thou art  
there, if we make our Bed in Hell, thou  
art there.

Omni-  
present,*People.*

If we take the Wings of the Morning,  
and fly unto the uttermost Parts of the  
Sea, even there shall thy Hand lead us,  
and thy Right-hand it shall hold us,

*Minister.*

If we say, surely the Darknes shall  
cover us, even the Night shall be light  
about us.

*People.*

The Darknes hideth not from thee,  
but the Night shineth as the Day,

*Minister.*

Thou compasseth our Path, and our  
lying down, and are acquainted with  
all our Ways.

Omnisci-  
ent,*People.*

There is not a Word in our Tongues,  
nor a Thought in our Hearts, but thou  
knowest them altogether.

*Minister.*

## Morning Service.

5

*Minister.*

Thine, O Lord, is the Greatness, and the Power, and the Glory; Thou doest according to thy Will in the Armies of Heaven, and amongst the Inhabitants of the Earth, and there is none can stay thy Hand, or say unto thee, What doest thou?

*People.*

and Omnipotent,

Power belongeth unto thee, O God, with thee the Lord Jehovah is everlasting Strength.

*Minister.*

Thou art wise in Heart, wonderful in Council, and excellent in Working.

*People.*

of infinite Wisdom,

Blessed be thy Name for ever and ever; for Wisdom and Might are thine.

*Minister.*

Who is like unto thee, O Lord, who art glorious in Holiness, fearful in Praises, doing Wonders.

*People.*

Holiness,

We will extol thee, O God, and worship at thy Foot-stool; for thou art holy.

*Minister.*

According to thy Name, so is thy Praise, thy Right-hand is full of Righteousness.

*People.*

*Morning Service.*

Justice,

People.

Just and true are thy Ways, O thou  
King of Saints.

Minister.

Thou art merciful and gracious, and  
long-suffering, abundant in Goodness and  
Truth.

Good-  
ness and  
Truth.

People.

Thy Mercy, O Lord, endureth for ever,  
thy faithfulness unto all Generations.

*After this let the Minister address himself  
to the People, and say,*

**L**ET us glorify God for those won-  
derful Works of Creation, whose  
Number, Beauty, and Order, do most  
clearly and undeniably demonstrate, his  
eternal Power and Godhead.

*Then let the People say,*

All thy Works Praise, O Lord, and  
thy Saints bless thee.

*Then let the Minister read the following  
Forms, for celebrating the Works of Crea-  
tion in their Order, the People repeating  
those Parts of the Adoration, which are  
appointed for them.*

Almighty



## Morning Service.

7

Almighty God, maker of Heaven and Earth, and Sea, and of all that in them is, we magnify thee, who by thy all creating Word, didst form an habitable World, out of a confused Mass, and fit it for the Reception and Accommodation of those innumerable living Creatures, with which thou hast replenished it, when it was without Form and Void, and Darknes was upon the Face of the Deep, thou saidst let there be Light, and there was Light, and thou sawest that the Light was good, and didst divide it from the Darknes, and Name it Day, and the Darknes Night.

*Adoration.*

*People.*

Glory be unto thee, O Lord, who hast formed the Light, and caused the Day-spring to know its Place.

*Minister.*

The Day, O Lord, is thine, the Night also is thine, thou makest the Out-goings of the Morning, and Evening to rejoice.

*People.*

Let these thy first Works Praise thee, until Day and Night come to an End.

*Minister.*

Thou didst separate the Air, and appoint it to be a Firmament in the midst of the Waters,  
to

to divide the Waters which are above from the Waters which are beneath, and it was so ; and thou didst Name the vast Expanse, Heaven.

*Adoration.*

*People.*

The Heavens declare thy Glory, O God, and the Firmament sheweth thine Handy-work.

*Minister.*

Let the Heavens praise thee, and the Waters which are above the Heavens, for thou commandedst, and they were created ; the Meteors of the Air and the Ballancings of the Clouds, are thy wondrous Works, O Thou, who art perfect in Knowledge.

*People.*

Thou makest the Clouds thy Chariots, and walkest upon the Wings of the Wind.

*Minister.*

Thou didst lay the Foundations of the Earth, and set up the corner-stone thereof, whilst the Morning-stars sang together, and the Sons of God shouted for Joy ; for thou saidst, Let the Waters be gathered together into one Place, and let the dry Land appear, and it was so ; and thou didst call the dry Land, Earth, and the gathering together of the Waters, Sea. And when thou hadst prepared the Earth and the dry Land, thou didst cloath it with Grass, and crown it with Herbs, and beautify it with

Flowers,

## Morning Service.

9

Flowers, and Plants, and Trees, enriching them with Seeds for the Propagating of their several Kinds unto all succeeding Times.

*Adoration.*

*People.*

The Earth, O Lord, is thine, and the Fullness thereof, thou hast founded it upon the Seas, and established it upon the Floods.

*Minister.*

Thou gatherest the Waters of the Sea together as an Heap, and layest up the Depth as in Store-houses.

*People.*

Thou waterest the Hills from thy Chambers, the Earth is satisfied with the Fruit of thy Works.

*Minister.*

Thou saidst, Let there be Lights in the Firmament of Heaven to give Light upon the Earth, and it was so ; and thou didst make two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night ; thou madest the Stars also, and did appoint the various Revolutions of the heavenly Bodies for the measuring of Days and Months and Years, and for producing the grateful Vicissitudes of Day and Night, Summer and Winter, Seed-Time and Harvest.

B

*Adoration.*



*Morning Service.**Adoration.**People.*

Great and marvellous are thy Works, O Lord God Almighty, thou hast made Heaven and the Heaven of Heavens with all their Hosts, and thou preservest them all.

*Minister.*

Praise ye the Lord from the Heavens, praise him in the Heights, praise him Sun and Moon, praise him all ye Stars of Light.

*People.*

For by the Word of the Lord were the Heavens made, and all the Host of them by the Breath of his Mouth.

*Minister.*

Thou saidst, Let the Waters bring forth abundantly the moving Creature that hath Life, and Fowl that may fly above the Earth in the open Firmament of Heaven, and thou didst create great Whales, and every living Creature that moveth, which the Waters brought forth abundantly after their Kind, and every winged Fowl after its Kind; and thou didst bless them, saying, Be fruitful and multiply, and fill the Waters in the Sea, and let Fowl multiply in the Earth, and it was so.

*Adoration.*

## Morning Service.

II

*Adoration.*

*People.*

The Earth, O Lord, is full of thy Riches, so is the great and wide Sea, wherein are creeping Things, and living Creatures innumerable both small and great.

*Minister.*

There go the Ships, and there is that *Leviathan*, which thou hast made to play therein.

*People.*

They that go down to the Sea in Ships, and do Business in great Waters, these see thy Works, O Lord, and thy Wonders in the Deep.

*Minister.*

Thou saidst, Let the Earth bring forth Cattle and creeping Things, and Beasts of the Earth, and it was so ; and thou didst make the Beast of the Earth after its Kind, and Cattle after their Kind, and every Thing that creepeth upon the Earth after their Kind, and when they were finished, thou didst create Man and Woman, and endue them with those Noble and Excellent Powers of Reason, Understanding, and Will, that they might be capable of contemplating thy glorious Works, and of offering up suitable Adorations and Praises to the Divine Author of them, thou didst also dignify that Rational Nature thou hadst given them, with Dominion over the Fishes of the Sea, and over the Fowls of the Air, and over all Cattle, and every creeping Thing, that creepeth upon the Face of the Earth.

B 2

*Adoration.*

*Adoration.**People.*

O Lord, how manifold are thy Works, in Wisdom hast thou made them all.

*Minister.*

Among the Gods, there are none like unto thee, neither are there any Works like unto thine.

*People.*

Bless the Lord, all his Works, in all Places of his Dominion, Bless the Lord, O my Soul.

*After this let the Minister again address himself to the People, and say,*

Let us now give Thanks unto God for all his Mercies, both Temporal and Spiritual, but more particularly for his great Love, in sending his Son into this World, that whosoever believeth in him, might not perish, but have everlasting Life,

*Then let the Minister read the following Form of Thanksgiving, the People standing.*

O God, the Creator and Preserver of all Things, we thy Creatures, give thee most humble and hearty Thanks, for thy great Goodness and Loving Kindness to us, and to all Men. We bless Thee for that reasonable and intelligent Nature, by which thou hast distinguished

us



us from the Beasts of the Field, and made us wiser than the Fowls of Heaven, and for that kind Provision which thou hast made for our comfortable Subsistence in this World ; for healthful and fruitful Seasons, filling our Hearts with Food and Gladness : But aboveall, we adore and praise thee for thine inestimable Love, manifested in the Redemption of Mankind by Jesus Christ, who hath abolished Death, and brought Life and Immortality to Light by his glorious Gospel ; we magnify thee for that wonderful Incarnation, by which the Word was made Flesh, and conversed with Men, who beheld his Glory, as the Glory of the only begotten of the Father, full of Grace and Truth. For his holy and unblamable Life, who did no Sin, neither was Guile found in his Mouth ; who, when he was reviled, reviled not again, but went about doing Good to the Bodies and Souls of Men, leaving us an Example that we should follow his Steps : For those pure and heavenly Doctrines which he taught, and for those numerous and beneficent Miracles which he wrought in Confirmation of his divine Mission, and which no Man could Work, unless God was with him ; we thank thee, O Father, Lord of Heaven and Earth, that for us Men, and for our Salvation, thou didst not spare thy own Son, but didst deliver him up for us all ; and we desire with all Gratitude to acknowledge the Transcendent Love of our Blessed Lord and Saviour, who gave himself  
for

for us, that he might redeem us from all Iniquity, and purify unto himself, a peculiar People, zealous of good Works, and for the accomplishment of this gracious Design, did for a time divest himself of that heavenly Glory, which he had with his Father before the World was, and not only condescended to take upon him our Nature, and to appear in the lowest State and Condition of Human Life, but so far abased himself, as to undergo a painful and ignominious Death; from which thou didst raise him again by thy mighty Power, and for his Sufferings and Death hast highly exalted him, and given him a Name, which is above every Name, that in the Name of Jesus every Knee should bow, and every Tongue confess him to be Lord, to the Glory of God the Father, who hath invested him with Power and Authority, to Reign as Lord and King, over all created Beings, until all his Enemies, and those of his Church and People, are fully subdued, and Death the last Enemy of all, is finally destroyed.

*Then let the People say,*

Blessed be the God and Father of our Lord Jesus Christ, who hath raised him from the Dead, and given him Glory.

*Minister.*

And blessed be his only begotten Son, who died and revived, and rose again, that he might be Lord, both of the Dead and Living.

*People.*

## Morning Service.

15

*People.*

Glory and Thanksgiving, be unto Him, who liveth and was dead, and is a live for evermore.

*Minister.*

Unto Jesus, the faithful Witness, and the first begotten of the Dead, the Prince of the Kings of the Earth, who loved us, and washed us from our Sins in his own Blood, and hath made us Kings, and Priests, unto God and his Father, unto him be Glory and Dominion, for ever and ever.

*People.*

Worthy is the Lamb who was Slain, to receive Power and Riches, Wisdom and Strength, Honour and Glory, and Blessing.

*Minister.*

Alleluia, Salvation, and Glory, and Honour, and Power, be ascribed unto our God, who sitteth upon the Throne, and unto the Lamb.

*People.*

Amen, Alleluia, Blessing, and Honour, and Glory, and Power, be unto him who sitteth upon the Throne, and unto the Lamb for ever and ever.

*After the Thanksgiving, let an Anthem, Psalm, or Hymn in Metre, be Sung, then let the Minister read some Portion of Scripture in the Old Testament for the first Lesson, and when that is over, let him say,*

When



When we have been celebrating the glorious Perfections of our Maker, and praising him for his wonderful Works, we should turn our Thoughts upon ourselves; and when we call to Mind the Errors and Imperfections of our Lives, and the Greatness and Majesty of that Being, against whom we have offended, we should with all Humility, confess our Sins and Trespases before him, that we may obtain forgiveness of the same, through his infinite Goodness and Mercy.

*Then let the following Form of Confession be read, the People standing or kneeling.*

**O** Lord God, merciful and gracious, long suffering, and abundant in Goodness, and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression, and Sin: We thy unworthy Creatures, sensible of the Errors and Follies of our past Lives, desire at this Time, with humble and contrite Hearts, to confess them before Thee, and to supplicate thy Mercy and Pardon; we have followed too much, and too long, the Desires and Imaginations of our own evil Hearts, and have in numberless Instances transgressed thy Laws, and offended against a most righteous Governor, a most tender and compassionate Father, and a most kind and bounteous Benefactor: Enter not into Judgement with us, O Lord, for our numerous and aggravated Offences, but in the Multitude of thy tender

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## Morning Service.

17

tender Mercies blot out our Iniquities, and deliver us from the evil Consequences of all our Transgressions and Follies, and grant that the Riches of thy Goodness, may lead us to Repentance, and engage us to new and better Obedience, that the rest of our Lives being Pure and Holy, we may finally attain everlasting Joy and Felicity, through Jesus Christ our only Mediator and Advocate. *Amen.*

*After the Confession, let some part of the New Testament be read for the second Lesson, then let another Psalm or Hymn be Sung, and when that is over, let the Minister either begin his Sermon, and read the Prayers afterwards, or read the Prayers first, and the Sermon afterwards as he thinks fit ; but whether the Prayers are read before, or after Sermon, let the Reader first say,*

**L**ET us now offer up our Prayers and Supplications to the infinite and all perfect Being, for such Discoveries of his Nature and Perfections, as may animate us in every Duty, and fortify us against every Temptation : Let us also beseech him for the whole Race of Mankind, that they may be blest with his Light and his Truth, for the Universal Church of Christ, that it may be preserved from Error, and established in those Doctrines, which are according to Godliness : For the Inhabitants of *Great-Britain*, and of all the *British* Dominions,

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that

that they may be under the Protection of the most High, and abide under the Shadow of the Almighty; and let us finally intreat the most Merciful God, for those of our fellow Creatures, who are under any kind of Affliction or Distress, that it may please him to sanctify all their Afflictions, and in his own good time to deliver them out of all their Distresses.

*Then let the People say,*

O thou that hearest Prayer, unto Thee shall all Flesh come.

*Then let the following Prayers be offered up in Order, the People standing or kneeling, and saying, Amen, at the conclusion of every Prayer.*

*A Prayer founded upon the Divine Attributes.*

**M**OST great and incomprehensible God, the Fountain of all Perfection, Beatitude and Glory, the only self-existent, and independent Being, whose Dominion is supreme, and whose Majesty and Glory has no equal, whose Substance is indivisible, and whose Nature is unchangeable, whose Presence is every where, and whose Understanding is infinite, who art Almighty in Power, and all-sufficient, of unsearchable Wisdom, unspotted Purity, impartial Justice, unbounded Goodness, and never failing Truth and Faithfulness. We pray that by frequent and serious Meditations upon those adorable Perfections,



Perfections, which flow from thy Nature and Essence, our Minds may be imprest with such an awful Sense of thy Greatness, and Excellence, as may have an abiding Influence upon all our Lives and Actions.

May we be led by the Consideration of thy Self-Existence, absolute Dominion, and Independence, to pay to thy Divine Majesty, that supreme Homage and Worship, which is thy proper due, and to Glorify Thee, as the one God and Father of all, of whom, and thro' whom, and to whom are all things.

May the Contemplation of thy Omniscience, and Omnipresence, instruct us to behave ourselves piously and wisely, and to act at all Times, and upon all Occasions, as conscious of the great Presence we are in, and as remembring, that thou art now the Witness, who wilt hereafter be the Judge of all our Actions.

May a Sense of thy Almighty, and uncontrollable Power, direct us to commit the keeping of Souls unto thee in well-doing, as unto a faithful Creator, who art able to keep whatever is committed to thee, unto that Day.

May we learn from the Consideration of thy infinite Fulness and All-sufficiency, not to be anxious or over solicitous about what we shall eat or what we shall drink, or wherewithal we shall be cloathed, but in every Thing by Prayer and Supplication, with Thanksgiving, to make known our Requests unto thee our Heavenly Father, who carest for us.

And since we are assured that with thee, are all the Treasures of Wisdom and Knowledge, may it encourage us in our Application unto the Throne of Grace, for that Wisdom which is from above, which is first pure, and then peaceable, gentle and easy to be entreated, full of Mercy and good Fruits, without Partiality and without Hypocrisy.

We also pray, that by the Contemplation of thy moral Attributes and Excellencies, we may be led to an Imitation of them, and may endeavour according to our Measure and Capacity, to be perfect, as our Father who is Heaven is perfect.

May the Consideration of that spotless Purity and Perfection of thy Will, which sets it at an infinite Distance from every Thing immoral or impure, engage us to cleanse ourselves from all Pollution both of Flesh and Spirit, and to perfect Holiness in the Fear of God, that, as he who hath called us is holy, we may be holy in all Manner of Conversation.

When we reflect upon that Divine Rectitude, by which all thy Dealings and Dispensations towards thy Creatures are constantly and invariably conducted, may it instruct us to govern ourselves and all our Actions by the same everlasting and unchangeable Rules of Truth and Equity.

When we fix our Thoughts upon that ineffable Goodness and Mercy, by which thou art always disposed to promote the Perfection and Happiness of our reasonable Natures, and to  
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make gracious Allowances for our Failings and Imperfections, may it inspire us with kind Affections and benevolent Dispositions towards all our fellow Creatures, and teach us not only to love them that love us, but to do Good to them that hate us; to bless them that curse us, and to pray for them that spitefully use us, and persecute us; that by the Exercise of such exalted Virtue and Goodness, we may approve ourselves to be the Children of that heavenly Father, who maketh his Sun to rise on the Evil and on the Good, and sendeth Rain upon the Just and upon the Unjust, and is kind to the Unthankful and to the Evil.

And when we call to Remembrance thy Truth and Faithfulness, may we thereby be disposed to hate every false Way, and to be upright and sincere in all our Transactions with Men, and to walk in Truth all the Days of our Lives.

And now, O Lord, do thou graciously assist us in all our Endeavours after Purity and Perfection; and grant that by daily Improvements in all that is virtuous and Praise-worthy, we may be fitted for the Society of Angels, and Spirits of Just Men made perfect in Heaven. *Amen.*

*A General Prayer for all Mankind.*

**A**lmighty God, who hast made of one Blood all Nations of Men, to dwell upon the Face of the Earth, and hast determined the  
Times



Times and Bounds of their Habitations, we earnestly pray, that all Nations whom thou hast made, may worship before thee, and glorify thy Name: To this End we beseech thee to advance and enlarge the Kingdom of thy Son, that glorious Kingdom of Piety and Virtue, which shall never be destroyed. Take unto thyself, O Lord, thy great Power and Reign, that the Kingdoms of this World may become the Kingdoms of our God, and of his Christ; and grant that by the Influences of thy good Spirit, the Hearts of Men may be disposed to do thy Will on Earth, with that Alacrity and Cheerfulness, with which it is done by the blessed Spirits in Heaven. Remember thine ancient People the *Jews*, and let the veil which is upon their Minds be taken away, that they may see and know that Jesus of *Nazareth*, whom their Fathers crucified, was of a Truth, the *Messiah*, and Christ of God, and may be converted unto him, and be saved. Put an End to all Idolatry, Superstition and false Religion; and let pure and undefiled Christianity mightily prevail; and the Worship of one God and Father of all, through one Lord Jesus Christ, the only Mediator between God and Man, be every where professed, and practiced: Rectify all the Disorders and Confusions in the moral World; and let Fraud and Injustice, Strife, and Contention, Hatred and Malice, and every evil Work, and evil Disposition, cease from amongst Men; and let Truth and Righteousness, Peace and Charity,

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Charity, and Universal Benevolence succeed, that thy Family on Earth, may resemble that part of it which is in Heaven. *Amen.*

*A Prayer for the Catholick or Universal-Church.*

**W**E beseech thee, O God, for the whole Christian-Church, dispersed over the Face of the Earth, that it may be purified and cleansed from those Errors and Corruptions, which have overspread the greatest part of it. How long, O Lord, Holy and True, shall the Faith which was once delivered to the Saints in Purity and Simplicity, be perverted and corrupted by Human Inventions, and the Laws of Christ be made void, by the Commandments of Men. How long shall the Lives and Conversations of Christians be a Contradiction to their Holy Profession? Send forth a Spirit of Reformation into the Christian World, and gather out of thy Church and Kingdom, every Thing that offends; and grant that for the time to come, there may in no wise enter into it, any thing that defileth, or that worketh Abomination, or that maketh a Lie, but let it be wholly sanctified by the Word and Spirit of Christ, who gave himself for it, that he might present it unto himself, a glorious Church, Holy, and without Blemish, having neither Spot nor Wrinkle, nor any such thing. *Amen.*

*A Prayer for the Kingdoms of Great-Britain and Ireland, and all the British Plantations.*

**O** Lord God High and Mighty, who dost from thy Throne behold all the Dwellers upon Earth, look down we beseech thee, with an Eye of Favour upon the Inhabitants of *Great-Britain* and *Ireland*, and of all the *British* Plantations; Preserve us from the Pestilence which walketh in Darkness, and from the Destruction which wasteth at Noon-Day; let no Evil befall us, neither let any Plague come nigh our Dwellings; deliver us from the hurtful Sword, and from the Hands of our Enemies, that we may enjoy the Bounties of thy Providence in Peace and Tranquility, whilst there are none to make us afraid; let our Pastures be cloathed with Flocks, and our Vallies covered with Corn; let them shout for Joy; let them also sing; let thy Paths drop Fatness, and do thou crown the Year with thy Goodness, that our Garners may be full, affording all Manner of Stores; that there may be no complaining in our Streets; that our Youth may be as Plants growing up and increasing in Virtue; that those of riper Years may be established in Piety, and that the hoary Head may be found in the Way of Righteousness; and, as the Sum of all our Felicity, that we may be that happy People, whose God is the Lord. *Amen.*



*A Prayer for the KING.*

**M**OST Great and Blessed God, in whose Sight it is good and acceptable, that Prayers and Intercessions should be made for Kings, and for all that are in Authority, that under their Administration and Government we may lead quiet and peaceable Lives in all Godliness and Honesty; pour down, we beseech thee, the choicest of thy Blessings upon our Sovereign Lord King GEORGE, and so replenish him with the Graces of thy Holy Spirit, that he may always incline to thy Will, and walk in thy Way; give him a wise and an understanding Heart, that he may govern the People committed to his Charge with Justice and Equity, and be the Minister of God to them for Good; Preside in his Counsels, and prosper all his Designs and Endeavours to promote the Welfare and Happiness of his Subjects; and after a long and useful Reign upon Earth, receive him to thy Heavenly Kingdom and Glory. *Amen.*

*A Prayer for the Royal Family.*

**O** God, the Fountain of all Goodness, we present our Supplications unto thee, for their Royal Highnesses GEORGE Prince of *Wales*, the Princess DOWAGER, the DUKE, the Princesses, and all the *Royal Family*; that it may please thee to endue them with those Graces, and  
D Virtues,

Virtues, which may render them Ornaments to their High Stations, and great Examples of Piety and Virtue, to all around them ; prosper them with all Happiness in this World, and grant them everlasting Felicity in that which is to come. *Amen.*

*A Prayer to be used when the Parliament is sitting.*

**M**OST gracious God, who givest Wisdom to the Wise, and Knowledge to Men of Understanding ; we pray that the great Council of this Nation at this Time in Parliament Assembled, may be under thy Guidance and Direction, and that it may please thee to Counsel our Counsellors, and to inspire our Senators with Wisdom to discern the true Interest of their Country, and with Courage and Integrity of Heart to pursue it ; be in the midst of them, and over-rule all their Debates, so as that such Laws may be enacted, as may promote the Peace and Prosperity of these Nations, and settle them upon sure and lasting Foundations. *Amen.*

*A Prayer for the Nobility, and for all Persons of Rank and Distinction.*

**O** Lord, who by thy all-wise and over-ruling Providence, hast constituted different Orders, and Degrees of Men in this Life ; we humbly beseech thee, for the Nobility of these

these Realms, and for all Persons of Rank and Distinction amongst us, that they may be as much distinguished by personal Virtues, as by worldly Honours and Dignities, and may make it the great concern and business of their Lives, to recommend Religion and Virtue by their Example, and to promote them by their Influence; that when the Distinctions of this Life are at an End, they may be recompensed with Honour and Glory everlasting. *Amen.*

*A Prayer for Judges and Magistrates.*

**W**E offer up our Requests unto thee, the Judge of all the Earth, for those who are entrusted with the Administration of Public Justice, that they may be Men fearing God, and hating Covetousness, without Partiality and without Hypocrisy; and that it may please thee so to guide and direct them, as that, in all Cases relating to the Lives, Liberties or Properties of their Fellow-subjects, they may judge righteous Judgment, and thereby approve themselves unto thee, the righteous Lord, who lovest Righteousness, and whose Countenance beholdeth the Upright. *Amen.*



*A Prayer for the Ministers of God's Word and Sacraments.*

**O** God, the Father of Lights, from whom cometh every good and perfect Gift, we pray that a double Portion of thy Spirit may rest upon all that Minister in holy Things ; that they may be thoroughly furnished for that good Work of opening Mens Eyes, and of turning them from Darknes to Light, and from the Power of Sin and Satan unto God ; and for the perfecting of the Saints, and the edifying of the Church of Christ, which is his Body ; let them feed the Flock committed to their Charge, not by constraint, but willingly ; not for filthy Lucre-sake, but of a ready Mind, neither as being Lords over God's Heritage, but as Examples to the Flock, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity, that when the chief Shepherd shall appear, they may receive from him a Crown of Glory, which fadeth not away. *Amen.*

*A Prayer for all Schools, Seminaries, and Universities.*

**W**E look up unto thee the God of all Grace, for a blessing upon all Schools and Seminaries of Learning, especially our Universities, that they may be Nurseries of Divine, as well as of Human Knowledge : To this End do thou put it into the Hearts of those who are entrusted

entrusted with the Education of Youth, to instruct them in the Principles of Religion and Virtue, and to watch over their Conduct and Behaviour, as knowing that the Morality of the rising Generation greatly depends upon the faithful Discharge of that Important Trust, which is committed to them, and which they must shortly account for ; and that Tutors and Instructors may not Labour in vain, do thou give to those who are under their Tuition, Minds open to Instruction, that they may make such a Proficiency in useful Learning and Knowledge, as may answer the Hopes and Expectations of their Parents, and Friends ; and as the chief of all, that they may acquire such pious Habits and virtuous Dispositions, as may fortify them against the Vices, and Immoralities of the Age they live in. *Amen.*

*A Prayer for such as are in a State of Prosperity.*

**W**E beseech thee, O Lord, for those who are rich and prosperous in this World, that they may not be high-minded, nor trust in uncertain Riches, but in thee, the living God, who givest them richly all Things to enjoy ; give them Hearts to devise liberal Things, that they may be rich in good Works, ready to distribute and willing to communicate to those who are in Want, laying up for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life. *Amen.*

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*A Prayer for such as are in a State of Adversity.*

**M**OST gracious God, and merciful Father, we commend to thy Fatherly Goodness all that are destitute or afflicted, either in Body, Mind, or Estate. Be thou in thy holy Habitation a Father to the Fatherless, and an Husband to the Widow; behold the Tears of them that are oppressed, and deliver them out of the Hands of their Oppressors, strengthen and assist in an especial Manner, all that are under Bonds or Imprisonments, or any Kind of Persecutions for the sake of Truth, and for the Testimony of a good Conscience; let thy Consolations, O God, be proportioned to their Trials; and as their Day is, so let their Strength be, and grant that the Sufferings which they undergo in this present Life, may work out for them a far more exceeding and eternal Weight of Glory. Extend thy Compassions to those who are sick and weak, or that are under any bodily Pains or Disorders (*particularly to those for whom our Prayers are desired*) who have wearisome Nights appointed them, and are full of tossings too and fro, until the Dawning of the Day; look upon their Affliction and their Pain, and forgive their Sins; and, if it be consistent with thy all-wise Purposes and Designs, deliver their Souls from Death, their Eyes from Tears, and their Feet from falling, that they may walk before thee in the Land of the Living; but if thou

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hast otherwise determined, and the Time of their Departure is at Hand, support them in their last Moments ; and when Flesh and Heart fails, be thou the Strength of their Hearts, and their Portion for ever. Speak Peace and Comfort to troubled Minds, and give them the Oil of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness ; feed the Hungry, cloath the Naked, and satisfy the Poor with Bread ; but above all, give them such a Frame and Temper of Mind, as may dispose them to bear Poverty and Want without murmuring or repining, that by a perfect Resignation to thy heavenly Will, they may be rich in Faith, and Heirs of that Kingdom, which thou hast promised to them that love thee. *Amen.*

*A Prayer for Women drawing nigh to their Time of Travel.*

**O** God, the Saviour of them that put their trust in thee, and hope in thy Mercy ; we earnestly Pray, that those of thy Servants who are drawing nigh to their Time of Travail, may be saved in Child-bearing ; strengthen and support them under that Distress of Nature, and make them the joyful Mothers of living and perfect Children, and in due Time restore them to Health and Strength again, that they may enter into thy Gates with Thanksgiving, and into thy Courts with Praise, be thankful unto thee, and bless thy Name. *Amen.*

*A Prayer for Persons upon Journies or Voyages.*

**A**lmighty God, who art the Confidence of all the Ends of the Earth, and of them who are afar off upon the Sea. We humbly beseech thee, for those who are upon Journies, either in their own, or in Foreign Countries, be thou their Keeper, and the shade upon their Right-Hand, that the Sun may not smite them by Day, nor the Moon by Night. Preserve them from the Dangers of the Road, and from the Attempts of wicked and unreasonable Men, and above all, from those Snares and Temptations, to which a Life of Travel is exposed, that they may return to their Habitations again, and not Sin.

We also entreat thee, for those who go down to the Sea in Ships, and do business in great Waters, that by beholding thy Wonders in the Deep, their Minds may be impressed with such an awful sense of thy Power and Greatness, as that they may not dare to offend thee, by impious Oaths, or ungodly Imprecations: Be with them in their Passage, thro' the great and wide Sea, and preserve them from those Distempers which frequently attend a Change of Climates, and from Pirates, and Enemies of every Kind; and if Storms and Tempests arise, so as that they mount up to the Heavens, and sink down again to the Depths, and are every Moment in Danger of perishing; do thou Lord, who hast Winds and Waves at thy Command, hear them when they cry unto thee  
in

in their Trouble, and deliver them out of their Distresses ; make the Storm a Calm, and bring them to their desired Port in Peace, that they may offer up their Thanksgivings and Praises unto thee, who rulest the raging of the Sea, and when the Waves thereof arise, stillest them. *Amen.*

*A concluding Prayer.*

**I**Nfinitely good and gracious God, who art high unto them that call upon thee in Sincerity and Truth, and fulfillest the Desires of them that fear thee ; we pray that thy Blessing and Presence may be with us, and with all those, who are this Day assembled in thy Faith and Fear, from one End of the World unto the other ; let the Prayers and Praises which have been offered up unto thy Divine Majesty this Morning, be accepted thro' the Intercession of our great high Priest, as a pure Offering ; and do thou graciously assist us in the remaining Duties of this Day ; and grant that by a serious and diligent Attendance upon thy Worship, and Service, we may add to our Faith Virtue ; and to Virtue Knowledge ; to Knowledge Temperance ; to Temperance Patience ; to Patience Godliness ; to Godliness Brotherly Kindness ; and to Brotherly Kindness Charity ; that these Graces and Virtues, being in us, and abounding, we may shew forth the Praises of him, who hath called us unto his Kingdom and Glory.

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Give



Give us, O Lord, we beseech thee, such a sense of the shortness and uncertainty of this Life, as may excite our Diligence, and quicken us in our Preparations for a comfortable Departure out of it, that when we come to leave this World, and to bid an Eternal Farewell to all its Enjoyments, an Entrance may be ministred unto us abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, in whose Name and Words, we conclude our Addresses unto thee.

**O**UR Father, who art in Heaven, hallowed be thy Name; thy Kingdom come, thy Will be done on Earth as it is done in Heaven: Give us this Day our daily Bread, and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation, but deliver us from Evil, for thine is the Kingdom, the Power, and the Glory, for ever. *Amen.*

The Grace of our Lord Jesus Christ, the Love of God, and the Communion of the Holy Spirit, be with us all, now and evermore. *Amen.*

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EVENING

# **EVENING SERVICE.**

*Let the Minister begin the Evening Service in the following manner, the People rising up.*

*Minister.*

Let us lift up our Hearts with our Hands, unto God in the Heavens.

*People.*

We lift them up unto the Lord.

*Minister.*

Bless the Lord, O ye Servants of the Lord, shew forth the Honour of his Name, and make his Praise glorious.

*People.*

We will bless the Lord at all Times, his Praise shall continually be in our Mouths.

*Minister.*

Give unto the Lord, the Glory due unto his Name, and Worship him in the Beauty of Holiness.

*People.*

It is right and meet so to do.

*Minister.*

It is right and meet and our indispensable Duty, with Heart and Voice, to Bless and Praise, Worship and Glorify, the One Supreme self-Existing, Infinite and Independent Being, the Treasure of Eternal Happiness, the Fountain of Life, and Immortality, the God and Father of the Universe, to whom the Heavens and all the heavenly Powers sing Praise; let me therefore beseech you to magnify the Lord with me, and let us exalt his Name together.

*People.*

Be thou exalted, O God, above all the Earth, and thy Glory above the Heavens.

*Then let the following Hymn upon the Divine Attributes, be alternately recited by Minister and People.*

*Minister.*

Our highest  
Praises are to  
be offered up

O Lord our God, thou art very  
great, thou art clothed with Ho-  
nour and Majesty.

*People.*

Thou hast prepared thy Throne in the Heavens, and thy Kingdom ruleth over all.

*Minister.*

Thousand thousands of glorious Angels minister unto thee, and ten thousand Times ten thousand stand before thee, ready to do thy Commandments, hearkning to the Voice of thy Word.

*People*



*People.*

Thou makest thine Angels Spirits,  
thy Ministers a flaming Fire.

*Minister.*

Before the Mountains were brought  
forth, or ever thou hadst formed the  
Earth, or the World, even from ever-  
lasting to everlasting thou art God.

*People.*

With thee there is neither Begin-  
ning of Days, nor End of Years.

to the  
King  
Eternal  
and Im-  
mortal,

*Minister.*

Thou art nigh unto us, but we see  
thee not, thou workest on the Right-  
hand and on the Left, but we cannot  
perceive thee.

*People.*

Invisible,

Thou makest Darkness thy secret  
Place, the Pavillion round about thee is  
dark Waters, and thick Clouds of the  
Sky.

*Minister.*

With thee the incorruptible God,  
there is no Variableness, neither Shadow  
of turning.

*People.*

& incor-  
ruptible.

Thou art the same Yester-day, To-  
day, and for ever.

*Minister.*

*Minister.*

Heaven, and the Heaven of Heavens  
cannot contain thee, who fillest Hea-  
ven and Earth with thy Presence.

Infinite,

*People.*

Thou art not far from every one of  
us, for in thee we live and move and  
have our Being.

*Minister.*

All Things are naked and open to  
thy View, and there is no Creature that  
is not manifest in thy Sight.

and All-  
knowing,*People.*

Thou art a God who searchest the  
Hearts, and triest the Reins, and know-  
est the Thoughts of all the Children  
of Men.

*Minister.*

Thou rulest by thy Power for ever,  
and doest whatsoever pleaseth thee in  
Heaven, and on Earth, in the Sea, and  
in all deep Places.

Almighty

*People.*

Who is there, O Lord, in Heaven  
or on Earth, that can do according to  
thy Works and according to thy Might.

*Minister.*

O the Depth of the Riches both of  
thy Wisdom and Knowledge.

*People.*

## Evening Service.

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*People.*

and All-  
wise,

To thee, the only wise God, be  
Honour, and Glory, for ever and ever.

*Minister.*

Who shall not fear thee, O Lord,  
and glorify thy Name, for thou only  
art holy.

*People.*

Holy,

Thou canst not look on Iniquity, and  
art of purer Eyes than to behold Evil.

*Minister.*

Righteous art thou, O Lord, in all  
thy Ways, and holy in all thy Works.

and Right-  
eous ;

*People.*

Thy Righteousness is an everlasting  
Righteousness, and thy Law is the  
Truth.

*Minister.*

Thou art good and doest Good, thy  
tender Mercies are over all thy Works.

*People.*

Merciful  
& Good,

Thy Goodness, O Lord, endureth  
continually.

*Minister.*

Thou art a God of Truth and with-  
out Iniquity, thy Covenant thou wilt not  
break, nor alter the Word which is  
gone out of thy Lips.

*People.*

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*People.*



Faithful  
and True.

People.

Thou rememberest thy Promise unto a thousand Generations, and wilt not suffer thy Faithfulness to fail.

*Here let the Minister address himself to the People, and say,*

**L**ET us now offer up our Thanksgivings and Praises unto God, for his wonderful Works of Creation and Providence, but more especially for the Dispensations of his Grace and Mercy to Mankind.

*Then let the following Hymn be read by the Minister alone, the People standing.*

**T**HOU art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast created all Things, and for thy Pleasure they are and were created.

We glorify thee, who in the beginning didst command the Light to shine out of Darkness, and by seperating the one from the other, didst constitute Day and Night, and provide a regular Succession of Light and Darkness for all Generations.

Who

Who didst form an Expanse of Vital Air, for living Creatures to move, and breath in.

Who didst raise the Earth above the Waters, and cause it to bring forth Grass for the Cattle, and Herbs for the Service of Man, and to perpetuate its Fertility and Verdure, didst encompass it with Rivers, water it with Currents, and moisten it with Springs, which never fail.

Who didst beautify the Heavens with glorious Lights, the Sun to rule by Day, and the Moon and Stars by Night, who didst form the Fishes of the Sea, and the Fowls of the Air, and replenish the Earth with Beasts and Cattle, and creeping Things without Number, and when they were finished, didst Crown thy Creation with Man, and into a Body wonderfully made, and duly organized, didst breath a living Soul, endued with a Capacity of knowing, honouring, and obeying Thee his Creator and Lord ; and that he might have one of his own Nature to converse with, thou didst form a Woman with the like Powers and Faculties, to be a suitable Companion for him, and when thou hadst brought them together and blessed them, thou didst provide a Terrestrial Paradise, abounding with every thing necessary for the support and comfort of Life for their Residence ; and that they might by a Course of Obedience be fitted for greater Blessings, it pleased thee to give them a Law for the Trial and Improvement of their Vertue, and that they might be

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careful to keep it, thou didst annex Life and Happiness to the Observation of thy Law, and Death to the Violation of it.

But notwithstanding the Sanctions annexed to thy Law, that Old Serpent and Enemy of Mankind, the Devil, who was a Liar and a Murderer from the beginning, by false Suggestions, and crafty Insinuations, soon raised in the Minds of our first Parents a criminal Desire of knowing more than was meet, and thereby tempted them to that fatal Transgression, by which they brought Misery and Mortality upon themselves, and all their Posterity; and as the beginning of Sorrows, were for their Disobedience immediately banished out of *Paradise*, and from the Tree of Life; and instead of that rich Provision which was made for them without their Labour or Care, were doomed to till the Ground from whence they were taken, and in the sweat of their Faces, to eat Bread all the Days of their Lives: Under these unhappy Circumstances, thy fallen and dejected Creatures became the Objects of thy Pity and Compassion, for thou knewest their Frame, and didst remember that they were frail, and therefore thou didst graciously accept their Humiliation and Repentance, and receive them to Mercy; and tho' thou didst not revoke the Sentence of Death, which had passed upon them, yet of thy great Goodness, thou didst comfort them with the promise of a Saviour, who in that very Nature which had been deceived, should triumph



triumph over the Deceiver, and by dying should destroy Death and him that had the Power of it, the Devil, and obtain for all good Men, a right unto that Tree of Life, which is in the midst of the *Paradise* of God.

And when Men began to multiply upon the Face of the Earth, that they might be excited to the practice of Religion and Vertue, as the means of obtaining thy Favour here, and Happiness hereafter, thou didst in a most signal manner manifest thy Approbation of the Good and Vertuous, and thy detestation of the Profligate and Wicked, and as became a most righteous Governor, those who honoured thee, thou didst honour, and those who disregarded thee, thou didst punish; for thou hadst respect unto righteous *Abel*, and to his Offering, but didst reject that of ungodly *Cain*; thou didst also dignify *Seth* and *Enos*, and their pious Descendants, with the glorious Title of the Sons of God, *Enoch* walked with thee, and thou didst translate him that he should not see Death; for before his Translation, he had this Testimony, that he pleased God. But notwithstanding the remarkable Appearances of thy Providence in favour of Religion and Vertue, the generality of Mankind soon began to corrupt themselves, and in a few Ages, grew so monstrously Wicked, as to fill the Earth with Rapine and Violence; so that it became necessary for thee to vindicate the Honour of thy moral Government, and to put an End to the daring Impieties of

that ungodly Generation, and therefore thou didst sweep them away with a Flood, but didst preserve righteous *Noah*, and his Family, to be the Founders of a New World.

And that the Inhabitants of the New World, might be warned against those Impieties and Immoralities, which had drawn down the Vengeance of Heaven upon the Old, thou didst continue *Noah* their common Parent, to be their Instructor in Righteousness, and to remind them of their Obligations, to worship and serve Thee, their Creator and Lord : Thou didst also by the Works of Creation, and by the constant Course of thy Providence, in giving them Rain from Heaven, and fruitful Seasons, filling their Hearts with Food and Gladness so clearly demonstrate to all Mankind, thy Wisdom, Power, and Goodness, as to render all Impiety and Idolatry utterly inexcusable.

But after all thou hadst done to keep up a sense of Religion in the Minds of Men, they liked not to retain thee in their Knowledge, but became vain in their Imaginations, and corrupt in their Affections ; and having their foolish Hearts darkned, they changed that great Truth, the Unity of God into a Lie, and with amazing Stupidity transferred the Glory which is only due to the incorruptible God, to Images made like to corruptible Men, and to Birds, and four-footed Beasts, and creeping Things, and having deified the Creatures, worshipped and served them, more than the Creator, who is blessed for ever. And

And therefore that the Knowledge and Worship of the one only living and true God, might not be wholly lost, thou didst raise up *Abraham*, and after him *Isaac* and *Jacob*, to be Witnesses for thee, in the midst of an Idolatrous World, and when they were dead, thou didst select their Posterity for thy Church and People, and didst give them a written Law, by the ministry of *Moses* to direct them in their Worship and Service, and to guard them against the Impieties and Idolatries of the Nations round about them.

But when they who were favoured with a Divine Law, had in process of Time so greatly perverted it, as to render its moral Precepts of none Effect, by their vain and groundless Traditions, and had substituted trifling Ceremonies, and ritual Observances in the Room of real Virtue and inward Piety; and when the rest of the World was over-run with Ignorance, Idolatry, and Superstition, and so generally lost to all sense of pure and undefiled Religion, as to commit the most shameful Vices, with Eagerness and Delight.

In this dark and deplorable State and Condition of Mankind, it pleased thee, who art rich in Mercy, to send thy Son from Heaven, to publish a Religion in thy Name, perfective of our reasonable Natures, and fitted to restrain us from the Vices and Corruptions of an evil World, that we might receive the forgiveness of Sins, and an Inheritance among those who are sanctified.

We



We glorify thee, O God, who by the remission of Sins, upon the merciful Terms and Conditions of the Gospel, hast disarmed Death of its invenomed Sting, and taken away all its Malignity and Power to hurt ; so that we may even now sing that triumphant Song, *O Death where is thy Sting ! O Grave where is thy Victory !* But when these Bodies of ours, which at Death are sown in Dishonour, shall be raised in Glory, and this Corruptible shall have put on Incorruption, and this Mortal be cloathed with Immortality, then shall that Divine Prediction be fully verified, *Death is swallowed up of Life, and shall remain for ever conquered.*

*Then let the People say,*

Blessed be God, who hath so loved the World, as to send his only begotten Son into it, that the World thro' him might be saved.

*Minister.*

And blessed, for ever blessed, be the Saviour of Mankind, who took upon him our Nature, and was made Man, that by his pure and heavenly Doctrines, he might enlighten the Minds, and reform the Lives of Men ; and by his Holy and Immaculate Life, set before us a glorious Example of Piety and Virtue for our Imitation.

*People.*

*People.*

Who not only condescended to be our Instructor in Righteousness, but suffered and died for our Sins, the Just for the Unjust, that he might bring us to God.

*Minister.*

Glory and Thanksgiving be unto him, who died for our Sins, and rose again for our Justification.

*People.*

And is now set down at the Right-hand of God, in the heavenly Places, having obtained eternal Redemption for us.

*Or this may be read instead of the foregoing, but when one of them is used, the other is to be omitted.*

**O** Eternal and Incomprehensible God, who art without beginning, and standest in need of nothing, from whom all Things are derived, and by whose all-wise and over-ruling Providence, they are continually supported and upheld: The Earth and all the numerous Orbs of Heaven, are preserved and governed by thy Power, and owe the constancy and regularity of their Motions, to its incessant Dominion and Influence; the Vegetable Creation is perpetuated by thy Care, who renewest them from Year to Year, and clothest them with inimitable Beauty and Glory; the various Tribes of Animals

mals all wait upon thee, who openest thy all bountuous Hand, and satisfiest the desire of every living Creature.

But O! how gloriously is thy Wisdom and Goodness displayed, in all thy Transactions with Man, whom thou didst Create after thine own Image, reasonable, intelligent and free, and didst place him in a State of Innocence, where he not only enjoyed all the blessings of Life, but what is to be valued infinitely more, was favoured with the gracious Presence of his Maker, who frequently appeared to him in a visible Glory, and condescended to converse with him: Thus highly honoured and blest, and by thy Bounty and Goodness richly provided for, thou didst only require his Obedience to one Command as the Condition of his continuance in that blisful Situation, till by a perseverance in Innocence and Vertue, he was fit to be transplanted to a state of greater Perfection and Happiness.

But notwithstanding the Obligations to Gratitude and Obedience, which thou hadst laid upon thy Creature Man, such was his Weakness and Folly, that he suffered himself to be seduced and tempted to transgress thy Command, and by so doing, forfeited all the Blessings he enjoyed, and instead of an innocent and happy, became a guilty and a miserable Creature, subject to Death, and to all the Infirmities which lead to it.

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But such was thy transcendent Grace and Mercy, that when Man by Sin had ruined and destroyed himself, in thee was his Help found, for tho' thou didst justly punish him for his Disobedience, thou didst not finally reject him, nor suffer the Ends and Designs of thy Providence in creating him, to be defeated by his Transgression ; but of thy abundant Goodness didst provide an early Remedy for those Evils, which Sin had introduced, for no sooner was Man fallen, than the Means of his Redemption and Recovery was appointed, and the coming and appearance of a second *Adam* promised, who should not only deliver Mankind from that Misery and Mortality, which had been brought upon them by the Transgression of the first *Adam*, but should recompence those, who by a patient continuance in well-doing seek for Glory, Honour, and Immortality, with Eternal Life.

And that the Expectation of so great a Blessing might have a suitable influence upon the Minds of Men, thou didst give frequent Intimations, of this thy gracious Design, to the Patriarchs and Prophets, and by them to the rest of Mankind, and when the fulness of time, that fit and proper Season, which thou in thy infinite Wisdom hadst appointed was come ; thou didst send a Person of Superlative Dignity, and Excellence, even thy own Son, to publish that Dispensation of Grace and Mercy, which the holy Prophets with rapture foretold ; and which the blessed Angels themselves contemplate with Wonder and Joy.

We magnify thee, the God of all Grace, for that pure and evangelical Religion, which thou hast instituted by Jesus Christ, as the Means of renewing us in the Spirit of our Minds, and of forming us again, after that Divine Image and Likeness, in which we were at first created, that so we might be made meet to be Partakers of the Inheritance of the Saints in Light.

*Then let the People say,*

We glorify thee, O God, who in Mercy to Mankind hast ordained, that as in *Adam* all die, so in Christ shall all be made alive.

*Minister.*

And that as Sin hath reigned unto Death, thro' the Offence of One, even so should Grace reign thro' Righteousness, unto Eternal Life, by one Lord Jesus Christ.

*People.*

Whom thou hast exalted to be a Prince and a Saviour, to give Repentance and Remission of Sins.

*Minister.*

And hast given him Power over all Flesh, that he should give Eternal Life, to as many as believe in him, and obey him.

*People.*

Thanks be to God for the Gift of eternal Life, thro' Jesus Christ our Lord.

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## Evening Service.

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*Then let the following Form of Thanksgiving be read.*

*A Thanksgiving unto God for temporal Mercies.*

**O** God, the Author of all Good, and Fountain of all Happiness, we offer up our Thanksgivings and Praises unto thee, for thy great Goodness to us, and to all Mankind; we bless thee for our Creation and Preservation, for the Continuance of our Lives and Liberties; and for the free and regular Use of our reasoning Powers and Faculties; for that Measure of Health and Strength we enjoy; for our Food and Rayment, and for all the Comforts and Conveniences of Life; write a Law of Gratitude and Thankfulness, we beseech thee, upon all our Hearts, that we may shew forth thy Praise, not only with our Lips, but in our Lives, and may walk before thee, in Holiness and Righteousness all our Days, thro' Jesus Christ our Lord. *Amen.*

*Here let a Psalm, or Hymn in Metre be Sung to the Glory of God, and after that, let some part of the Old Testament be read for the first Lesson; and when that is over, let the Minister address himself to the People in the following Manner.*

**W**HEN we are assembled to render Thanks unto God for the Mercies we have received at his Hands, and to ask of our heavenly



heavenly Father those Things which are requisite and necessary for us, we should seriously reflect upon our past Conduct and Behaviour towards him ; and when we consider that we have not rendered again unto the Lord according to the Benefits done unto us, but have greatly dishonoured him by our sinful Lives and Conversations, we should, with lowly and penitent Minds, confess our Ingratitude and Sin, and humbly beseech him to grant us true Repentance, that we may obtain Mercy, and find Grace to help us in Time of Need.

*Then let the following Form of Confession be read, the People standing, or kneeling.*

**I**Nfinitely good and gracious God, who in the most solemn Manner hast declared, that thou desirest not the Death of Sinners, but rather that they turn from the Evil of their Ways and live, and as an encouragement to Repentance, and amendment of Life hast promised, that if we confess and forsake our Sins, we shall find Mercy ; we acknowledge that in the past Course of our Lives, we have been greatly negligent of those Duties which we owe to Thee, to our Neighbours and to Ourselves ; and that to our Sins of Omission, we have added those of Commission, and have too often transgressed thy Commands, and done the Things which thou hast forbid : And if thou, Lord, shouldest mark what we have done amiss, who could

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## Evening Service. 53

could stand, but there is Forgiveness with thee, that thou mayest be feared ; hear in Heaven, thy dwelling Place, and when thou hearest pardon, and forgive all our Sins, and Negligences, and grant that for the Time to come, we may live soberly, righteously, and godly in this present evil World, to the Glory of thy Holy Name.

*Amen.*

*After the Confession, let some part of the New Testament be read for the second Lesson, and when that is over, let another Psalm or Hymn in Metre be sung, and then let the Minister either begin his Sermon, and read the Prayers afterwards, or read the Prayers first, and the Sermon afterwards at his Option, but before the Prayers are offered up, let him say,*

**L**ET us now offer up our Requests unto God our heavenly Father, for the supply of all our Wants, for the pardon of all our Sins, and for Protection and Deliverance from every Evil and Danger. Let us also beseech him to bless the whole World with the Knowledge of his Mind and Will, that his Ways may be known upon Earth, and his saving Health among all Nations : Let us also pray for all Christian Churches, that they may be established in the Faith, which was once delivered to the Saints ; and let us finally present our Supplications to the Majesty of Heaven and Earth, for all the *British* Dominions, and for all

all Orders and Degrees of Men amongst us, from the highest to the lowest, that we may every one of us discharge the Duties of our respective Stations, as become Men and Christians.

*Then let the People say,*

O Lord, let our Prayers ascend up before thee as Incense, and the lifting up of our Hands as an Evening Sacrifice.

*Then let the Minister read the following Prayers in their Order, the People standing or kneeling.*

*A Paraphrase on the Lord's Prayer.*

Our Father who art in Heaven,

**O** Thou, who art the only Source and Fountain of Life and Being, the God and Father of every reasonable Nature, we humbly beseech thee to look down from Heaven, the Habitation of thy Holiness and Glory, upon us thy Creatures, and to vouchsafe us such clear and distinct Apprehensions of thy Nature and Perfections, as may inspire us with a becoming Veneration of thy Divine Majesty, and an earnest concern for thy Honour and Glory.

Hallowed be thy Name;

Thy Kingdom come,

Grant, O God, that, as becomes Subjects of thy moral Kingdom, we may pay a chearful and universal Obedience to all its Laws, and Institutions, and that,

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that, by the Love and Practice of all Righteousness, we may attain to that Perfection in Holiness and Vertue, as to do thy Will on Earth, with proportionable Sincerity and Constancy, as it is done by the blessed Spirits in Heaven.

And, for as much as the Blessings of both Worlds are in thy Hands and at thy Dispose, we offer up our Requests unto thee for such Supplies of the good Things of this Life, and such a Measure of Health and Strength to enjoy them, as thou in thy infinite Wisdom knowest to be best and fittest for us.

And, as the Sins and Follies of our past Lives have been both numerous and great, we earnestly implore thy Mercy and Pardon ; and pray that by thy Readiness to forgive us our Offences, we may learn to suppress all Emotions to Anger and Revenge, and so to moderate our Resentments of Wrongs, as to be ready and willing to forgive those who have any Way injured or offended us.

And that we may not for the Time to come fall in an Hour of Temptation, do thou graciously afford us the continual Aids of thy good Spirit in all our Conflicts with the World, Flesh and Devil ; and grant that by its divine and heavenly Influences, our Minds may be fortified with such pious Resolutions and

Thy Will be done on Earth, as it is done in Heaven :

Give us this Day our daily Bread :

And forgive us our Trespases, as we forgive those who have trespassed against us ;

Lead us not into Temptation,

and vertuous Dispositions, as may carry us innocently and safely thro' every Trial, and as may render our Conduct and Behaviour here, such as thou canst now approve, and wilt at last reward.

But deliver us from the evil One; for thine is the Kingdom, the Power, and the Glory, for ever and ever.  
*Amen.*

Be nigh unto us, O God, thou God of our Salvation, and defend us from the Power and Malice of the evil One, and from all the Designs of wicked and unreasonable Men; and suffer no Evil or Misfortune at any Time to befall us thro' any Error or Misconduct of our own; keep us in thy Fear all our Lives long; and grant that every Day and Hour of Life may be devoted to thy Service, and filled up with those Duties which we owe to thee, to our fellow Creatures, and to ourselves; that whenever thou seeest fit to call us out of this World, we may be supported in the Hour of Death with the Conscience of a well-spent Life, and a well-grounded Hope, and Expectation of a blessed Immortality: These the earnest Desires of our Souls we offer up unto thee, our God and King, knowing that thou art able to do exceeding abundantly, above all we can either ask or think; for thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

*A General Prayer for all Mankind.*

**M**OST gracious and good God, who exercisest loving Kindness in the Earth, we offer up our Prayers and Supplications unto thee, for the whole Race of Mankind, that it may please thee to bless them with all Things pertaining to Life and Godliness, and that may promote their present and future Happiness; suffer not any part of thy Creation to be laid Waste by Plagues, or Famine, or desolating Wars; pity the Nations who are given up to Idolatry, and have their Minds so miserably darkned by numberless Superstitions and Follies, as to be greatly ignorant of thy Nature and Perfections, and of that pure and spiritual Worship which is due to thee, the Father of Spirits; let the Light of thy glorious Gospel shine upon them, that they may know thee the only true God, and Jesus Christ whom thou hast sent, whom to know is Life eternal.

We also pray that an end may be put to those Miseries and Calamities in this lower World, which are occasioned by the restless Pride and Ambition of the Rulers of it, and that the Lives, Liberties and Properties of Mankind, may no longer be subject to the arbitrary Will and Pleasure of Tyrants and Oppressors, but that every Nation under Heaven, may at length enjoy the Blessings of Peace, and of good Government. *Amen.*



*A Prayer for all Christian-Churches.*

**O** God, the Author of Peace, and lover of Concord, we beseech thee for all Christian Churches, however denominated or distinguished, that laying aside all Disputes and Contentions about things not Essential to Christianity, they may sincerely endeavour to keep the Unity of the Spirit in the Bond of Peace; and where any have departed from the Purity and Simplicity of the Gospel, and have received for Doctrines the Commandments of Men; awaken them to a sense of their Errors, that they may see from whence they are fallen, and by Repentance and Reformation, return to the first and purest State of Christianity: Let Persecution, spiritual Tyranny and Usurpation over the Consciences of Men, be no longer practised or countenanced by any who call themselves Christians: Arise, O Lord, and give an effectual check to a Spirit and Temper, so opposite to that holy Religion, which was designed to promote Peace on Earth, and Good-will amongst Men, and grant that it may again become the distinguishing Character of the Disciples of Jesus, that they love one another. *Amen.*

*A Prayer for Great-Britain, and all the British Dominions.*

**O** Lord, who art King of all the Earth, and Governor among the Nations. We earnestly pray that *Great-Britain*, and all the  
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Dominions thereunto belonging, may be under thy Patronage and Protection, let thine Eye be over us for good, from the beginning of the Year, unto the End thereof; and do thou bless us with such a temperature of Air, and such seasonable Weather, as may render our Country Healthful and Fruitful; and grant that the full and uninterrupted Enjoyment of our Civil and Religious Liberties may be secured to us, and transmitted to our latest Posterity; and that our Felicity may endure, let it be established upon the sure Foundations of Religion and Virtue; to this End we beseech thee to write thy Laws upon our Hearts, and to impress them upon our Minds, that we may have no other God but Thee, nor ever presume to give thy Glory to another, or thy Praise to Graven Images, or to set up Saints or Angels, or any other Mediators in opposition to, or in conjunction with Jesus Christ, the only Mediator between God and Man: Let not the Voice of Cursing and Swearing be any more heard in our Streets, nor thy holy and reverend Name be any longer taken in vain, but let thy Worship and Service both in publick and in private, be countenanced and practised by Persons of all Ranks and Conditions, from the highest to the lowest, and let every one endeavour to discharge those relative Duties which are incumbent upon them to thy Glory. Let Rulers and Governors exercise their Authority with Justice and Equity, and let Sub-

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jects be Loyal and Faithful to the Government which protects them. Let Husbands and Wives, live together with all conjugal Fidelity, and in mutual Love and Friendship. Let Parents be careful to train up their Children in the Principles of Religion and Vertue, and let Children repay the Care and Affection of their Parents, with all filial Duty and Obedience : Let those who are Masters behave with Kindness and Humanity towards their Servants, as knowing that they themselves have a Master in Heaven, with whom there is no respect of Persons ; and let those who are Servants, be obedient to their Masters, in all things, not answering again, nor purloining, but shewing all good Fidelity, serving them not with Eye-service as Men Pleasers, but with singleness of Heart, as in the Sight of God. Let the crying Sins of Murder and Adultery, Fraud and Theft, Lying and False-swearing, Envy and Covetousness, cease from amongst us, that God, even our own God may bless us, and rejoice over us, to do us good. *Amen.*

*A Prayer for the KING.*

**M**OST great and glorious God, by whom Kings reign, and Princes decree Justice, we pray, that the Reign of thy Servant GEORGE our King and Governor, may be prosperous and happy ; and to this End we beseech thee to give him Wisdom, as an Angel of God,

that



that he may exercise the Authority he is invested with, as knowing whose Minister he is, and as remembering, that thou hast said, They that rule over Men must be just, ruling in the Fear of God ; let his Government be a public Blessing to these Nations, and let Religion and Virtue flourish under the Influences of it ; and, when thou seeest fit to remove the Diadem from his Head, and to take off a fading and corruptible Crown, do thou give him one that is incorruptible, and that fadeth not away, reserved in Heaven for him.

*Amen.*

*A Prayer for the Royal-Family,*

**O** God, the Author and Dispenser of all Good, we offer up our Requests unto thee, for their Royal Highnesses GEORGE Prince of *Wales*, the Princess DOWAGER, the DUKE, the Princesses, and all the *Royal-Family*, that it may please thee to endue them with thy holy Spirit, and to enrich them with thy heavenly Grace, that amidst their worldly Honours and Dignities, they may be careful to Glorify thee, the God in whose Hands their Breath is, and whose are all their Ways, that when this transitory Life is at End, they may enter into Life eternal, *Amen.*

*A Prayer for the Nobility.*

**O** Lord, of whom cometh Riches and Honour, we beseech thee for our Princes, and our Nobles, and for all that are in high Stations, that they may regard the Advantages of Birth and Fortune, as Talents which thou hast committed to them, and be careful to improve them to thy Glory, that when thou seekest fit to put an End to their earthly Grandeur, and call them to their final Account, they may be able to give it up with Joy. *Amen.*

*A Prayer for Judges and Magistrates.*

**O** Lord, who art righteous in all thy Ways, and holy in all thy Works, we beseech thee for the Judges and Magistrates of these Kingdoms, that they may exercise their Authority, so as to be a Terror to Evil-doers, and a Praise and an Encouragement to them that do Well; direct those who sit in Judgment, that they may not at any Time be misled, either by Prejudice or Passion, but may Judge others, as knowing that they themselves must shortly appear at thy Bar, and abide thy righteous Judgment. *Amen.*

*A Prayer for the Ministers of God's Word and Sacraments.*

**W**E bow our Knees unto thee, the God and Father of our Lord Jesus Christ, for those who are appointed to be Pastors and Teachers in thy Church, that it may please thee, to endue them with all Wisdom and spiritual Understanding, that they may approve themselves unto their great Lord and Master, as Workmen that need not to be ashamed, rightly dividing the Word of Truth; and grant that in all their Ministrations, they may behave themselves, not as having Dominion over the Faith of Christians, but as Helpers of their Joy; and that, by the Holiness of their Lives, and the Truth and Excellency of their Doctrines, they may both save themselves, and them that hear them. *Amen.*

*A Prayer for such as are in a State of Prosperity.*

**W**E beseech thee, O Lord, for all those whose Houses thou hast filled with good things, that it may please thee to inspire them with kind and charitable Dispositions towards their Fellow Creatures, that they may be ready and willing, out of their Abundance, to supply the Necessities of those who are in Want; and grant that by a liberal Distribution



bution of their temporal and corruptible Riches to the Poor and Needy, they may secure to themselves an eternal and incorruptible Treasure in Heaven. *Amen.*

*A Prayer for such as are in a State of Adversity.*

**O** God, the Father and Friend of Mankind, we present our Supplications unto thee for those who are in a State of Adversity, or under any Kind of Affliction, that it may please thee to give them Patience under all their Afflictions, and an happy issue out of them: Plead thou the Cause of the Fatherless and Widow, and be a Refuge for them that are oppressed; support and strengthen those who are persecuted for Righteousness-sake; and grant that the Trial of their Faith, which is much more precious than that of Gold which perisheth, tho' it be tried with Fire, may be found unto Praise, and Honour, and Glory, at the appearing of Jesus Christ. Look down in Mercy upon those who lie upon Beds of Languishing, or that are exercised with strong Pains (*especially those for whom our Prayers are desired*) who in the Morning say, Would God it were Evening; and in the Evening say, Would God it were Morning; sanctify all the Dispensations of thy Providence towards them, and in thy good Time restore them to Health and Ease again, that the Praises which wait for

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for thee, may be offered up with joyful Lips : Be with those who are drawing nigh to the Gates of Death ; and, when assaulted by their last Enemy, be thou, O Eternal God, their Refuge, and let the everlasting Arms be underneath : Pity those who are under any Distress or Trouble of Mind, and in the Multitude of their Thoughts within them, let thy Comforts delight their Souls : Provide, O Lord, of thy Goodness for the Poor, and for those who are naked and destitute of daily Food ; and be to all thy Creatures a present Help in every Time of Need. *Amen.*

*N. B. If the Prayers are offered up before the Sermon, let the Reader stop here, and let a short Psalm or Hymn be sung, whilst the Minister is preparing for the Pulpit, and then let the concluding Prayer, and the Benediction follow the Sermon ; but if the Prayers are offered up after the Sermon, or there be no Sermon in the Afternoon, then let them follow in their Order, but whether the Prayers are offered up before or after the Sermon, let the Minister first say,*

**L**ET us now conclude the publick Worship and Service of this Day, by dedicating ourselves, and one another, to the One God and Father of all, thro' one Lord Jesus Christ.

*Then let him offer up the following Prayer, and conclude with the Benediction.*

**A**Lmighty God, the former of our Bodies, and Father of our Spirits, we humbly beseech thee, to accept the solemn Dedication, which we make of ourselves unto thee at this Time, and as we are thine by Creation, let us also be thine by Adoption and Sanctification, that being separated from the World of the ungodly, and consecrated unto thee, we may henceforth walk in newness of Life, and as becomes Children of God may shine as Lights in the World, that others seeing our good Works may glorify thee our Father who art in Heaven.

And forasmuch as our continuance in this Life, is to us uncertain, and as we know not how soon we may be called out of it, let us by a wise and religious Improvement of that short Time, which is here allotted us, be prepared for that great and awful Change, which we must shortly undergo, that when Death makes its approach, we may have nothing to do but to die; and in our last Moments, let our Rejoicing be this, the Testimony of our Consciences, that in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God, we have had our Conversations in this World.

Take us under thy Protection the remaining part of this Day, and grant us an Evening of Peace, and a Night free from Sin, and vouchsafe us everlasting Life by thy Christ, thro' whom  
unto



## Evening Service. 67

unto his God, and our God, his Father, and our Father, be glory in the Church throughout all Ages, World without End. *Amen.*

### *The Benediction.*

**T**HE God of Grace and Peace, be with you all and bless you, in your Persons, and in your Families, in your Basket, and in your Store, in your going out, and in your coming in; and I pray God, your whole Spirit, Soul and Body may be preserved Blameless, unto the coming of our Lord Jesus Christ: And now my Beloved, I commend you to him, who is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy. To the only wise God, our Saviour, be Glory and Majesty, Dominion and Power, now and for ever. *Amen.*



Another Form for beginning the MORNING SERVICE, which at the Discretion of the Minister, may sometimes be used instead of the foregoing; but when one is used, the other is to be omitted, and in both Cases, the Forms for celebrating the Works of Creation are to follow.

*Let the Minister begin the Morning Service, with the following Salutation, the People rising up.*

**T**HE Lord be with you all,

*People.*

And with thy Spirit.

*Minister.*

Dearly beloved, this is a Day the Lord hath made Glorious by the beginning of Creation, and the first Production of Material Light, but more especially by the Resurrection of Jesus Christ, the Author and Dispenser of that intellectual Light, which lighteth every Man that cometh into the World; for when by wicked Hands he was crucified and slain, his heavenly Father did not leave him in the Grave,

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nor suffer his Holy One to see Corruption, but raised him again on the first Day of the Week after his Crucifixion, and shewed him openly to faithful Witnesses, who eat and drank with him after he was Risen, and received Instructions from him in Things pertaining to the Kingdom of God, for the space of Forty Days; after which he was taken up into Heaven in their Sight, and is now set down on the Right-hand of God, in the heavenly Places; Angels, Authorities and Powers, being made subject to him.

This is also a Day to be much observed on Account of that wonderful Effusion of the Holy Spirit, upon the Disciples and Followers of our blessed Lord, by which they were inspired with the Knowledge of Languages, and enabled to preach the Gospel of Peace, and to publish glad Tydings of great Joy, to a Multitude of different Nations in their own Tongues, and to confirm their Doctrines with Signs and Wonders, and divers Miracles.

Let us therefore consecrate a Day distinguished by such glorious Events to Divine Service, and observe it as a Day of Holiness and Devotion, Thanksgiving and Praise.

*People.*

This is the Day the Lord hath made, we will be glad and rejoice therein.

*Minister*



*Morning Service.**Minister.*

This the Illustrious Morn, on which the Prince of Life obtained the Victory over Death, and opened the Gates of Immortality.

*People.*

This the glorious Day on which he bruised the Old Serpents-head, and trod down *Satan* under his Feet.

*Minister.*

On which he spoiled the Principalities and Powers of Hell, and triumphed over them openly.

*People.*

When he ascended up on High, he led Captivity Captive, and gave Gifts unto Men.

*Minister.*

Let us therefore give Thanks unto God, even the Father of our Lord Jesus Christ, who hath raised him from the Dead, and with his own Right-hand hath exalted him, to be a Prince and a Saviour.

*People.*

Blessed be God, who hast constituted the same Jesus that was crucified, both Lord and Christ.

*Minister.*

# Morning Service.

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*Minister.*

Let us also glorify him, who gave himself for us, that he might deliver us from this present Evil World, according to the Will of God, and our Father.

*People.*

To him be Glory and Thanksgiving, for ever and ever.

*Then let the Te Deum, as here altered, be alternately recited by Minister and People.*

**W**E Praise thee, O God, we confess thee to be Lord

The whole Creation glorifieth thee, the Father everlasting.

To thee, all Angels cry aloud, the Heavens, and all the heavenly Powers.

To thee, Cherubim and Seraphim with never ceasing Voices, cry

Holy, Holy, Holy Lord God of Hosts, \* Heaven and Earth are full of the Majesty of thy Glory.

The glorious Company of the Apostles praise thee.

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\* *The Word Sabaoth, which stands untranslated in our English Version of this Hymn, is by unlearned Readers, supposed to mean Holy Rest, whereas it signifies Hosts or Armies, and therefore to prevent Mistakes, I have translated it accordingly.*

The goodly Fellowship of the Prophets praise thee.

The Noble Army of *Martyrs* praise thee.

The holy Church throughout all the World, doth acknowledge thee.

The Father of an infinite Majesty.

And Jesus Christ, thy true and only Son.

Also the holy Spirit, the Comforter.

Thou art the King of Glory, O Christ.

Thou art the Son of God, and the Saviour of the World.

For the Redemption of Mankind, thou didst condescend to be born and die.

When thou hadst overcome the sharpness of Death, thou didst open the Kingdom of Heaven to all Believers.

Thou fittest at the Right-hand of God, in the Glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore beseech thee to help thy Servants whom thou hast redeemed with thy precious Blood.

Make us to be numbered with thy Saints in Glory everlasting.

O Lord, save thy People, and bless thine Heritage.

Govern them, and lift them up for ever.

Day by Day we magnify thee, and pray that thy Name may be glorified, World without End.

Keep us this Day without Sin.

O Lord,



## Morning Service.

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O Lord, let thy Mercy shine upon us, who put our trust in thee.

In thee, O Lord, have we trusted, let us never be confounded:

*After the Te Deum, let the following Hymn be read by the Minister alone.*

**E**Ternally blessed, and ever glorious God, thou even thou art Lord alone, and besides thee there is no God; thine is the Greatness, and the Power, and the Glory, and the Majesty; for all that is in Heaven, or on Earth is thine, and thou art exalted as Head above all. We magnify thee the King Eternal, Immortal and Invisible, who dwellest in that Light, which no man can approach unto, whom no man hath seen, nor can see.

Thou art the living God, and steadfast for ever, unchangeable in thy Nature and Perfections, and in all thy Councils and Purposes; *I AM* that *I AM* is thy Name for ever, and this thy Memorial unto all Generations.

Heaven, and the Heaven of Heavens cannot contain thee, who art present every where, and fillest all in all; thine Eyes are upon the Ways of Man, and thou seest all his Goings; there is no Darkness nor shadow of Death, where the Workers of Iniquity may hide themselves from thee.

Thou art a God of Knowledge, thine Understanding is infinite, thou discernest the Thoughts and Intents of the Heart, and there is no Crea-

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ture that is not manifest in thy Sight, but all Things are naked and open unto thee, with whom we have to do.

Thou art mighty in Strength, and excellent in Power; who hath an Arm like God, or can Thunder with a Voice like thine? Thou shakest the Earth out of her Place, and the Pillars thereof tremble; thou removest the Mountains and they know not; thou overturnest them in thine Anger; thou makest a weight for the Wind, and weighest the Waters by Measure; thou hast made a Decree for the Rain, and a Way for the Lightning of the Thunder; thou doest great Things past finding out, yea, and Wonders without number: All Nations before thee are as nothing, they are counted to thee as less than nothing and vanity; thou pourest Contempt upon Princes, and weaknest the Strength of the Mighty; these, O Lord, are part of thy Ways, but how little a Portion of thee is known.

By Wisdom thou hast founded the Earth, and by Understanding thou hast established the Heavens; by thy Knowledge the Depths are broken up, and the Clouds drop down Dew.

Holy is thy Name, and Holy is thy Nature, the Throne of Iniquity can have no Fellowship with thee, who art of purer Eyes than to behold Evil; thou puttest no Trust in thy Saints, thine Angels thou chargest with folly; the Heavens are not clean in thy Sight, how then can Man be justified with thee? Or how can he be clean that is born of a Woman?

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Righteous art thou, O Lord, in all thy Ways, Justice and Judgment are the Habitation of thy Throne, Mercy and Truth shall go before thy Face.

Thou art good and thou doest good, and thy tender Mercies are over all thy Works, How excellent is thy Loving-kindness, O God? therefore the Children of Men put their Trust under the shadow of thy Wings, they shall be abundantly satisfied with the Fatness of thy House; thou shalt make them drink of the River of thy Pleasures, for with thee is the Fountain of Life, and in thy Light shall we see Light. O continue thy Loving-kindness unto them that know thee, and thy Righteousness to the upright in Heart.

*After this, let the Minister turn back to the Forms for celebrating the Works of Creation, and proceed as in the foregoing Morning-Service.*

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